CHURCH CHRONICLE AND RECORD.

"WHAT THOU SEEST, WRITE IN A BOOK."—"EVANGELICAL TRUTH—APOSTOLIC ORDER."

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THE WREATH.

THE COOPER'S CHILD.

BY MISS H. F. GOULD.

I heard the knocker gently fall,
And rose to answer to the call;
When, there a little stranger stood
Serene beneath her faded hood;
While under it, the wintry air
Went searching for her golden hair,
To catch the curls and throw them out,
And twirl and toss them all about.

She had a dewy, azure eye
As bright and soft as summer sky;
A petty, dimpled, rosy cheek;
And modest mouth her wish to speak;
And when the little Emma told
That she was seven winters old,
I thought the raiment that she wore,
Might well have numbered seven more.

The cloak, with hardly strength to hold
The name of one, looked thin and cold;
And not a tuck in Emma's gown
Remained, again to let it down,
An inch or two of skirt to hide;
Which proved that any skirt, to bide
Its time and chances, smooth and rough,
Must first be made of "sterner stuff."

And at the tip of Emma's shoe,
Its little tenant peeping through,
Evinced that it was never put
Upon a slow, or idle foot;
While, by her slender hand, she bore
Her fortune round, from door to door
Within a kerchief wrapped with care
About a piece of wooden ware.

"I want to sell you this," she said
"For twenty pence, to buy us bread;
It is a *piggin* smooth and tight,
That father finished late at night,
When I was tired and sleeping sound;
For yesterday I carried round
Another just like this, that sold
For bread as much as it would hold.

"It served for supper; and to-day,
For breakfast ere I came away.
Before we ate it, father prayed,
That we no more might feel afraid
Of never being daily fed;
For he had took the Book, and read
The story, in its pleasant words,
About the Prophet and the birds.

"But father cannot walk, like him;
He's sick, and has a ruined limb;
He cannot stand, and use his feet,
But does his work upon a seat.
To save the ship from being lost,
He suffered by the storm and frost;
And then was brought so changed from sea,
We thought at first it was not he!

"He was a cooper, and had made
So many voyages, he had laid
In store, he says, from all, a sum
To keep from age, and wants to come,
He placed it in the *Bank*, and felt
That silver there could never melt,
As in the purse, and in the hands,
Or down among the '*Eastern lands.*'

"When he was on that stormy trip,
And lost his health to save the ship;
The world turned up-side down so quick,
Poor mother says her heart grew sick,
To see the changes, and to know
How all he'd saved so long must go!
But now she would give ten times more,
To see him well, and as before.

"And father says, with all his care
For us, and all his pains to bear;
When he was told the bank had *failed*—
The merchant too, for whom he sailed,
And he upaid:—it was a shock,
As when a vessel strikes a rock;
For then, his last remaining rope
Was fastened to the anchor, *Hope!*

"But since he's better, and so well,
He makes such things as this, to sell,
While mother sews, and Katy knits,
And Eddy in the cradle sits,
Or leans upon a chair, and plays,
And laughs to see the shavings blaze;
He says he hopes the rudest gale
Will never make his courage *fail.*

"He'll thank you much for having bought
His new white piggin that I brought;
'Twill make them all so glad, when I
Go home with this, the loaves to buy.
For father, though he cannot walk,
Will smile, and use his sailor talk.
He says, his little sail is set,
To scud, and shun the breaker, *debt.*

"He says when so much sail is spread,
And one neglects to spy ahead,
To see on what his bark may dash,
He sometimes learns it in the crash!
But skillful seamen have an eye
To rock and shoal, and sea and sky;
To every cord, and plank—and seek
To find and stop the slightest leak.

"But then he adds, that when a man
Does all he should, and all he can,
He may not always shun the storm
That from a sudden cloud may form.
'Tis therefore, ever safe, to be
At peace with him who rules the sea;—
To keep his compass in the heart,
Though, canvass, planks, and cables part!"

Newburyport, Mass.

PRACTICAL.

SELF-EXAMINATION.

We may name as an evidence of regeneration, a love for the disciples of Christ.

There is in the natural heart a selfishness which repels every thing which cannot be made subservient to its own interests. Its extreme jealousy of its rights, causes it to stand by itself, and frown even upon the wicked; but the *righteous* are objects of its peculiar aversion. The holy conduct of God's consistent children, is a continual rebuke of the unrenewed man, and excites, his secret dislike, if not his open hostility. This being the state of the natural heart, whenever Christian intercourse becomes agreeable, and the company of Christians is sought for the pleasure it affords; when a strong attachment is felt for the children of God; and the heart is silently drawn towards them, and sympathizes with them in their joys and their sorrows; it is manifest that a change has been wrought by the power of the divine Spirit.—That the evidence on this point may be clear, a variety of circumstances should be taken into the account. The preponderance of Christian influence may become so great in a community, that wicked men find themselves strongly inclined to court the society and favour of God's people, for the purpose of advancing their own worldly selfish interests. And the desire to win the regard of Christians may become so strong as to deceive the one who cherishes it, into the belief that he has a real love of their character, and may even lead him to a profession of religion, while his heart knows nothing of vital godliness. He need not be deceived on this point, if he will thoroughly examine himself, to ascertain by what motives he is actuated, and especially if he will ascertain how much ground his Christian sympathies cover. When in the society of Christians, does he, for example, find himself embarrassed and depressed upon the introduction of godly conversation? Is he uneasy, restless, discontented in the social meeting, where heart meets heart, and love is warmed into freer exercises? If so, he has reason to suspect that he is false at heart, and is in the bonds of iniquity. And if, in addition to this, he finds that he has a secret love for the companionship of the wicked; if the profane conversation, and vain amusements of the ungodly, give him no uneasiness when indulged, in his presence; then the evidence becomes fearfully strong, that his regard for God's children is hollow-hearted, and the result of a wicked selfishness. True regard for Christians, is not merely a love of their friendship and favour; it is a love of their pursuits, of their godly conversation; of their zeal for the honour of God, and the advancement of the Redeemer's cause. Nothing short of this, can be considered true love towards the disciples of Christ.

Love of this description, will cause him who possesses it to avoid every thing that can lead to strife and division. Nothing has so crumbled the Christian, especially the *Protestant*, interest, and given the enemy such occasion to triumph, as the factious schisms in the body of Christ. All the evils that have arisen from this source, have sprung from selfishness unsubdued, and from the absence of real christian love. Palliate divisions as we will, they are nevertheless classed by the apostle Paul, among the fruits of a 'carnal' state of feeling; and as such, we have no doubt, the greater part of them will have to be answered for in the day of judgment. And yet how often Christians are deficient in love for each other. In nothing, perhaps, are they so generally found wanting. We have known those who professed great attachment to the cause of Christ, and great zeal for its promotion, who yet indulged great severity of temper and remark towards their brethren of other denominations, and were ready, for slight causes, to fall into passionate denunciations of them as unworthy of the christian name. This is particularly apt to be the case on the part of those who have withdrawn from a Church, and formed a new sect. Indeed the very fact of their separation furnishes a strong temptation to such uncharitable conduct; for they seem to be aware of what is strictly true, that the absolute corruption and anti-christian character of the body from which they have withdrawn, can alone furnish any justifiable ground for the secession. It becomes, therefore, a matter of self-justification. The body separated from must be condemned, or condemnation will rest, self-assumed, upon the separatists. But whatever may be the cause, a state of feeling which produces such conduct, is opposed to the spirit of the gospel, wherever it may exist. And although from powerful causes, it may gain a temporary advantage over a converted man; yet when indulged as a habitual state of feeling, it is but too sad an evidence that the grace of God, if received at all, has been received 'in vain.' Whatever may be the temptation, therefore, in these times of strife and division, to the indulgence of uncharitable conduct towards others, it should be guarded against with all possible diligence—knowing that he who harbours unkind feelings towards any real disciple of Christ, does in effect harbour unkind feelings towards Christ himself. This is the issue to which the matter comes, and it is vain to strive to avoid it. O that the members of our Church may strive to cultivate the grace of christian love! Whatever others may excel in, may our distinguishing characteristic be *love.* It is the brightest excellence that can adorn the christian. It is greater than faith or hope. It is of great price in the sight of God. Let us all examine ourselves to see whether we really possess it. The present season is favourable for its cultivation.

True love for the Church of God, is corroborative evidence of conversion.

If the wicked heart dislikes Christians individually, so does it dislike them as joined together in one

body, called the Church. Satan, the great fountain-head of malignant influence, bears a far greater hatred to the Church, than the individual Christians; because it so *combines* the holy influence excited in the world, that he cannot overthrow it. The Church is the only institution in our world, *in covenant with God*, and consequently, the only one against which Satan cannot prevail. For this cause he hates it, and all his followers hate it. There is not an unholy man in the world that would destroy the Church if he could.—When one begins to love the Church of God, therefore, and to desire earnestly to see it become enlarged, and fill the world with its holy influences; when he longs to see all men embraced within its sacred fold, and bowing reverently in its sacred temples; when he feels that *its* dishonour, and *its* adversity, are *his* dishonour and adversity; then, surely, his feelings are thus far emancipated from the thraldom of the devil, and in unison with the desires of the children of God. Christ himself is said to have *loved the Church*, and to have *given himself for it*. Yes, so great was our Saviour's love for the Church, that he *gave his own life for it*. How, then, can he be like Christ, who cares so little for the Church as to stand aloof from membership with it, and even contributes little or nothing for its support? He who is conformed to the image of the Saviour, loves that which Christ loves, and consequently loves the church, and he who is of the earth, earthy, sees no comeliness to be admired, either in Christ, or his body, the Church. This is a test of christian character, which it would be well to keep in mind at the present day, when so many are imbibing loose views of the church, when so many are leaving the Christian Church, and denouncing it as an engine of evil. The Church will not be prevailed against, for it is in covenant with God, and has the promise of his protection;—but those who forsake it, and join hands with Satan for its overthrow, will, in the day when *it* is glorified, find *themselves* cast into outer darkness, 'where there is weeping, and wailing, and gnashing of teeth.'—*Witness & Advocate.*

The following contains so much that is sound, that we copy it notwithstanding some expressions contained in it. The *Watchman* is an old school Presbyterian paper.

From the Watchman of the South.

SHALL THE UNCONVERTED BE EXHORTED TO PRAY?

This is not one of those unfruitful speculations which often consume the time of theologians, but an inquiry which comes home to the heart of every human being. And we have no hesitation in answering it strongly in the affirmative. Before proceeding to a brief argument on the subject, it should be premised, that so far as we have ever been informed, the doctrine that unconverted persons should not pray, is a novelty of the latest period. In all the earlier ages it is believed no such opinion was ever maintained, and the error in question has, at least in our country, been a growth of that corruption of Calvinism which is known as the new Divinity at New England, according to which sinners are not to be exhorted to the use of any means of grace. Wherever this unscriptural tenet is propounded, it tends to distress and mislead the souls of anxious inquirers; for which cause we offer the following reasons why unconverted persons should be exhorted to pray.

1. *It is the duty of all men to pray.* All men should be exhorted to that which is their duty. In scripture and in common parlance, the word Prayer is used extensively for all acts of devotion. It is not the mere asking of favours, but includes adoration, praise, thanksgiving, confession of sin, and the expression of every sentiment which is due to God. Whatever sentiments are proper to be felt, are proper to be expressed: and to say that any rational creature is not bound to express its sentiments to God, is as much as to say that it is not bound to have them. Prayer is a dictate of natural religion. To believe in a God, immediately infers prayer to him. It would be a boldness greater than we are prepared to expect in any christian, to affirm that the worship of God is not the duty of every creature. But that which is a duty, may always be the subject of exhortation. Even the heathen, over all the world, in all ages, may instruct us on this point.

Prayer is the duty of the Decalogue. When we are arrogantly required to show a scripture precept commanding the impenitent to pray, we lay our finger on the first table of the law, which is given not to the converted or to the unconverted, as such, but to all mankind:—*Thou shalt have no other Gods before me.* In the view of all christian interpreters, this commandment requires that we should worship, adore, praise, honour, contemplate, and pray to God.

All duties are to be commanded, whether the person commanded be in a state of peparation or not. All duties are to be attempted, and it is usually in such attempt that the needed grace is received.

2. *The duty of prayer is absolute, and not dependent on the promise of God, or the condition of the soul.* It is high presumption to limit the obligation which God has laid on sinners. Even if it could be proved that there is no promise to the prayer of the impenitent, it would not follow that it is not his duty to worship his Creator. Whether he be in a proper frame or not, it is still his duty. And that which it is his duty to do, we are bound to exhort him to do.

3. *The scripture recognizes the privilege of unconverted persons to pray.* All the acts and exercises of the ancient Israel were enjoined on the whole people, including thousands who were uncoverted. The whole generation who perished in the wilderness, seemed to have been impenitent; yet every act of the ritual service involved prayer. It is not pretended, that the new dispensation has introduced any new principle. It is noted as a sign of extreme wickedness in certain of old that they said of God, "What profit should we have, if we pray unto him?" Job xxi. 15. "Ahab was an ungodly man, and died such, yet when he fasted and humbled himself (and none can fail to see the parity of the instance,) God said, "Seest thou how Ahab humbleth himself before me? "I will not bring the evil in his days." 1 Kings, xxi. 29. Our Saviour, in his sermon to a promiscuous multitude, says, "If ye then *being evil* know how to give give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 11. Nor did our Lord ever enjoin this duty on his twelve disciples, without including Judas in the injunction, whom he nevertheless knew to be a devil.

The case of the woman of Samaria deserves special notice. She was an adultress, and as yet unconverted. Yet Jesus says to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: *thou wouldst have asked of him* (which is unquestionably prayer, and prayer for converting grace,) and he would have given thee living water." John iv. 10. The more this passage is considered, the more it will appear that the prayer here spoken of is the prayer of an unconverted person, and the benefit sought is the grace of the spirit.

4. *Unconverted persons should be exhorted to pray, because it is in prayer that faith and repentance are most commonly exercised.* An appeal to the experience of the Church will show that in a great multitude of instances the habit of prayer even in an unconverted state, has tended to prevent gross sin; has kept up divine impressions, and deepened convictions; and when saving grace has been conferred that the effectual call has been given to the sinner on his knees. The soul does not commonly turn to God, by a sudden resolution "I will believe—I will repent," but while pouring itself out in anguish before God, it finds the contemplation of his glorious character effective in educing these exercises. It is only by looking at God, that the soul is renewed.—Prayer may be regarded, in every one of its parts, as looking to God, in some aspect of his adorable character. Command a sinner not to pray, and you do in affect command him not to look to God—that is not to do that which above all instrumentalities tends to produce faith and repentance.

When a duty is commanded, that which is intermediate and subsidiary to the performance of that duty, is also commanded. When the sinner is commanded to repent, he is not commanded to do merely a single isolated act, without preceding exercises; but to be in that state of soul of which repentance is the natural issue; a state of soul inseparable from adoring, confessing, and supplicating. And the error which we combat, is closely connected with those Pelagian teachings which demand of the sinner, in his return to God, a bare, self-wrought submission to God's absolute justice, as the great means of making his peace.

5. *The doctrine that the impenitent must not pray, leads to such practical consequences as at once to show its absurdity.* It is argued that he must not pray, because his prayers, as being sinful, are an abomination to God. True, all sin is an abomination to God, and it is no man's duty to sin; but this is not confined to prayer. "The plowing of the wicked is sin:" by this rule, no man may lawfully command his unconverted son or servant to plow. Every act, however good in the matter of it, is sinful, where there is no grace: no man can therefore be exhorted to any act of obedience. If the sinner is not to be exhorted to pray, then the minister who says "let us pray," orally or impliedly, in a mixed congregation, commits this very offence, and cannot be consistent, until like certain Sandemanians, he declines uniting in outward worship, with unsanctified persons. The father of a household who engages in family worship, must cast out of doors the wife of his bosom, and the child of his body, if they are unconverted. If they may not pray, they surely may not place themselves in the posture of prayer. The pious mother, who teaches her darling child to lisp words of prayer to God, teaches at her peril. According to this principle, there must be an end at once to all common devotions, and all training of our little ones to pray to the Most High, and the generation of unconverted youth must be left to grow up in prayerless heathenism—nay worse than heathenism—for the veriest Pagan teaches his little ones to pray.

If I may not invite a sinner to pray, then, by parity of reason, I may not invite him to hear the gospel, to go to Church, to read scripture, or to think of his sins; for each and every one of these acts, performed impenitently, is as abominable to God as any praying whatever can be. Nay, inasmuch as no duty is rightly performed before repentance, he can be exhorted to no duty. Nor can the maintainer of this error, with the slightest show of consistency, exhort or command his child or his dependant, to any of the simplest acts of life, to eat a mouthful, to perform a task, or to obey a parent, nor even to abstain from the grossest iniquity. To such extremes of antinomian confusion, does this new and absurd notion drive those who would consistently maintain it.

Let another consequence be considered. If none but a converted man may pray, then I may not exhort even a brother professor to pray, because I do not know that he is really converted. If none but a converted man may pray, then I may not pray myself unless I am assured of my own conversion. If sin in that act of prayer renders it nugatory, then no man living may pray, because no man living can pray without sin. Such are some of the consequences resulting from an attempt to place a plain duty, co-extensive with rational humanity, on any grounds but those of God's universal claim on all his creatures. And it strikes us as a singular daring, and an awful presumption, in any frail creature, on whatever grounds of theory, to annul a commandment of the Most High in regard to any of his creatures.

If sinners think to compound for their resolved impenitence, by acts of prayer; to put devotion in the place of faith; to make these acts meritorious; to hope for salvation on the ground of any thing short of the righteousness of Christ, imputed to faith; they greatly abuse the precious truth we have been considering. And if ministers so exhort sinners to the use of prayer, or any other means, as to absolve them from the great paramount, immediate duties of faith and obedience, they run the risk of destroying those who hear them. But the inquiring soul is to be exhorted, commanded, and conjured, to cast himself before his offended God—to pray—to cry for mercy—to confess his sins. It is in these very acts that the vast majority of real converts first experience the fruits of regeneration. Persuade a man not to pray, and you do in most cases persuade him not to be saved. It is superfluous to dissuade the ungodly from prayer; Satan is diligently engaged in securing that end without our aid. And happily, on the other hand, the bent of nature is strong and irresistible in an awakened soul, that the harshest theorist can no more prevail on such a one not to bewail his sins and cry to God, than he could persuade a perishing child in a burning house, to desist from calling on his father to deliver him. A VIRGINIAN.

THE AWAKENED SINNER.

A sinner by repentance is brought out of a state of insensibility into one of sensibility. No sooner is a person awaked out of sleep, but he finds himself endued with the use of all his senses, powers, and faculties. He walketh abroad, and his eyes are blessed with a sight of the whole creation risen with

him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the great Ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fail not with the sprightliest notes to salute the rising sun; and his nostrils are refreshed with the grateful smell sent forth, in the hour of prime, from the ground and its productions. He is prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the sensation proper and necessary for it. Similar to this is the alteration which takes place in the soul of the humble penitent, when at the call of God he awakes and arises from the dead. If the light be sweet, and it be a pleasant thing to behold the sun, sweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of righteousness, who bestows by his word that divine knowledge, that heavenly wisdom, which is then what material light is to the bodily organs of vision. Hereby the penitent believer is enabled to behold the wonderful works of the Lord, the mighty things he hath done for his soul, having created all things anew in Christ Jesus, and brought the world out of darkness into his marvellous light. But above all his works, he is led to contemplate and to adore the Author of them all; to look up steadfastly, with St. Stephen, into heaven, and see Jesus enthroned on the right hand of the Majesty on high, enlightening and enlivening all things by the glory of his grace.—*Bishop Horne.*

THE CHURCH IN GIBRALTAR.

At the General Meeting of *The Society for Promoting Christian Knowledge*, held on Tuesday, the 6th of December, 1842, the following portions of a letter from the Lord Bishop of Gibraltar to the Rev. W. Parker were read:—

"Gibraltar, Nov. 22, 1842.

"My dear Sir,—You have no doubt heard, through Mr. Hawkins, of my visit to Cadiz, and the consecration of the burial-ground at that place. I left that city on the 11th, intending to cross over to the African side of the Straits, and pay a visit to Tangier, but we were obliged to put back on account of the weather; and after remaining tossing in the bay of Cadiz for about twelve hours, we were glad to take advantage of a favourable change of wind, and make the best of our way to Gibraltar. Since my return here I have consecrated both the burial-grounds, and have held my first confirmation, besides inspecting the schools, hospitals, &c. The confirmation was interesting, not only as the first, but on account of the variety of the persons received the rite: the number was about a hundred, and they consisted not only of the children of the civil inhabitants, but of soldiers of the garrison, and some of the young officers and seamen of one of the ships of war. A few of the civilians were the children of Roman Catholic parents who had joined our communion previous to my arrival, and who, together with many others who are still members of the Church of Rome, attended, and appeared to take great interest in the service. On my arrival here I found the Spanish congregation under the care of Mr. Lucena, in a languishing state, for want of a suitable place of worship. It was found very difficult to induce the respectable part of the community to attend divine service in a school-room; I therefore determined to adopt a suggestion made by Archdeacon Burrow and Mr. Lucena, of trying the effect of giving them an evening service in Spanish at the cathedral. The result has been much greater than we expected. Not only have Mr. Lucena's own congregation all attended, but a great portion of the respectable Roman Catholics. On the two evenings at which I was present, it was estimated that there were between four and five hundred persons of Spanish origin in the Church, the greater part being members of the Church of Rome. We can hardly expect this to continue, but there seems no reason to doubt that we shall be able to keep up a considerable congregation. The service was very impressive, and the sermon was listened to with the most profound attention. At the conclusion I gave the blessing in Spanish; and from all that I have heard, I think that the effect of the whole has been very good. It has served to remind some of the misconceptions, and prejudices which have prevailed here, as to the nature and character of our Church, and raised us *as* a Church in the estimation of those who do not belong to our communion; and I cannot but think that the continuance of a service in which the pure word of God is read and preached, and the rites of the Church duly administered, in a language understood by the people, must be productive of still more beneficial results. At all events I consider that our Church is bound, as the Established Church of the place, to make its ministrations available to all who may be willing to accept them. I have delayed departure longer than I expected; but it is now finally settled that we are to sail for Malta on the 24th, in her Majesty's ship *Formidable*, 84. I shall leave Gibraltar with regret, not only on account of the kindness and attention I have received from all classes of the inhabitants, but because there still remains so much to be done. On this last account, as well as on account of having been obliged to leave Lisbon and Oporto unvisited, I must return to this part of the diocese earlier than I had intended. The contingencies in moving about, as I must move in ships of war, are so numerous, that it is very difficult to adhere to any plan laid down beforehand; but it is my present intention to proceed to the East, at least as far as Constantinople, as soon as I have made such arrangements as I may be able at Malta. Hoping to hear from you soon, I remain, ever your's most truly,

"G. Gibraltar."

[Communicated.]

Mr. Editor—I know very well that a conductor of a public press cannot turn aside to listen to, and much less to heed the suggestions and complaints of his various readers. Nevertheless, I shall venture to call your attention to a subject about which I have thought much, because I have felt much, and this too, at the very probable risk of having my paper laid aside, for some long future and indefinite time, of consideration.

You have been in the habit of inserting extracts of abusive articles against our Church, from the dissenting and mis-called religious papers of the day. Now are you entirely certain that in doing this, you are promoting the spirit of true piety? I doubt it. If these malicious articles produce in the minds of others, such sensations as they produce in mine, I fear they can do no good. I wish to cultivate a mild and forgiving temper towards my neighbours.—I wish to think them to be Christians indeed, and to treat them as such. I do not wish to visit upon some the sins of others. But when I learn from your paper, which I read every week, that men whom I have been in the habit of believing to be pious men, and denominations which I have respected, as Christian denominations, seem to be conspiring to injure our branch of the christian Church by libelious attacks—wanton falsehoods,—it creates within my bosom a state of feeling which no christian should cherish; and I fear the same effects are extensively produced on others.

When I am informed that the Evangelist is constantly repeating the falsehood, that the Episcopal Church believes and teaches no other change of heart or conversion, than what it is pleased to call baptismal regeneration, and this too, in face of almost every page of the Book of Common Prayer, in face of the contrary assertion by every sermonizer and commentator in our Church, and without a single, solitary warrant in support of the charge; what must I think of the conductors and patrons of that paper? Can they be Christians?

When the same paper, and others, repeat the stale charge, that the Episcopal Church is the hand-maid of Popery. When its editors know, that it is the only Church which in England ever made opposition to Popery, and the members of that Church, the only ones whose blood was ever shed in defence of the doctrines of the Reformation. I again inquire, can such men be christians? Who ever heard of a dissenting martyr? Where were the English dissenters at the time the flames of Smithfield were ascending to bear witness of the opposition of the Episcopal Church to the superstition of Rome? Fled, gone to Holland and Geneva, until the storm had passed by!

To what Church but ours, are English and American Protestants indebted for the version of the Holy Scriptures purified from Romish errors?

What can we think of intelligent editors, calling themselves Christians, who can wilfully send abroad mutilated and perverted extracts from our declaration of absolution, to prejudice and mislead their readers in regard to us. And more than all—with what sensations must we read the avowal in the Richmond Christian Advocate, that "the time has now come when every lover of religion must enter into the combat with Churchism?"

Why are our Clergy charged with a want of Christian kindness in not exchanging services with our dissenting brethren? Is this charge made in sincerity? Is there one in a thousand of the ministers of other denominations who could or would be willing to conduct the public worship of our Churches according to our forms, if such exchanges were made? They know nothing of the Prayer Book.

Now, Sir, I am disturbed by being subjected to learn every week, more and more of the hostility of men calling themselves the followers of Christ. I wish to think better of professing christians, and better of the practical effects of the religion of the Bible. Will you examine this suggestion and see if I am unreasonable in my impressions. C.

[Communicated.]

Extract of a letter from a gentleman in the State of New York, to his father in this State.

"I am sorry you borrow so much trouble, because our beloved Church is abused. 'Wo unto you when all men shall speak well of you.' I rather rejoice that she is attracting so much attention, and that the only weapons with which she is attacked are those of prejudice and mis-representation. This is evidence, that she is in the way of the numerous sects, who profess to be wiser than those who worshipped and prayed with the inspired Apostles. Her truth and peace are quietly making an impression upon the hearts of those who are looking after stability—after that religion which is to be of *daily use*, to regulate each hour of life, rather than that which shines only during violent excitements, and then like a comet, disappears for a long time. I believe the present time is one of deep interest to the Church. The thinking portion of the christian community are looking to her conservative principles for something fixed and permanent—while her own members appear to be striving more earnestly for "the faith once delivered to the saints." A. E. C.

BISHOP BROWNWELL'S APPOINTMENTS.

Sunday,	April 9,	Waterbury, 10½ A. M.
"	" 9,	Naugatuc, 3 P. M.
Tuesday,	" 11,	Derby, 10½ A. M. (Consecration.)
Thursday,	" 13,	Middletown, 10½ A. M.
Sunday,	" 16,	Wallingford, 10½ A. M.
"	" 16,	Meriden, 3 P. M.
Monday,	" 17,	Milford, 3 P. M.
Wednesday,	" 19,	Stamford, 10½ A. M. (Consecration.)
Sunday,	" 30,	Warehouse Point, 10½ A. M.
Sunday,	May 7,	Plymouth, 10½ A. M.
"	" 7,	Wolcottville, 3 P. M.
Tuesday,	" 9,	Milton, 10½ A. M.
"	" 9,	Bradleyville, 3 P. M.
Wednesday,	" 10,	Litchfield, 11 A. M.
Thursday,	" 11,	Watertown, 2 P. M.
Sunday,	" 14,	Hartford, 10½ A. M. (Christ Ch.)
"	" 14,	" 3 P. M. (St. John's Ch.)
Sunday,	" 21,	Norwich, 10½ A. M.
"	" 21,	Poquetonnock, 3 P. M.
Tuesday,	" 23,	New London, 2 P. M.
Sunday,	" 28,	New Haven.

CHRONICLE AND RECORD.

NEW HAVEN, FRIDAY, MARCH 31, 1843.

☞ Those subscribers, whether in or out of the city, who do not receive their papers regularly, are requested to give notice to the publishers as soon as convenient, that the evil may be remedied.

REVIVAL THEOLOGY.

We have adopted this heading, not for any purpose of commenting upon that, which might be appropriately called a "revival theology," but to inquire how far the leading features of that theology correspond with the teachings of the Church, as set forth in the works of her best divines, and thus to learn our own duty in regard to it, and to vindicate the Church from sundry groundless charges that have been made against her.

It is the doctrine of the Church, that the redemption of Christ is *universal*, but that the benefits of that redemption are offered only upon *condition*. It is also the doctrine of the Church, that man since the fall, is very far from original righteousness, and of his own nature inclined to evil, so that he can not, of his own strength turn unto God, and do works meet for repentance. At the same time, the doctrine is, that in consequence of the universal redemption made by the death of Christ, "the grace of repentance" as it is called by Clement, the companion of St. Paul, "is purchased for all men," so that all can now repent and return to God. It is also the doctrine of the Church, that "all holy desires, all good counsels, and all just works do proceed," from the influences of the Holy Spirit, without which, "we can do no good thing."

Thus far the Church clearly teaches. And under this teaching, her best divines have ever held, that if any person would seriously, soberly, and in the strength of the Holy Spirit, resolve to make religion the object of pursuit, and would give himself carefully to the performance of every christian duty, the Holy Ghost would work in him that renewal of heart necessary to qualify him for heaven. And they have also held, that to *enable* them to commence this work, only the ordinary influences of the Spirit were indispensible, so that it could be begun at any time. They have also taught, that such a change gradually wrought in the character of man, might not, that ordinarily it would not, be accompanied by any intense feeling, either of anguish or joy, but would rather be characterized by a humble, and pervading sense of guilt and misery, and a quiet confiding trust in the mercy of God.

This theology has always been denounced by ultra-Calvinists, by Antinomians, and some others, as false, unscriptural, and soul-destroying. And even to this day, it is the ground on which many pretend to charge us with a disbelief in the doctrine of a "change of heart," even by those who have to all intents and purposes adopted it. We shall contrast, therefore, this theology of the divines of the Church of England, with the teaching of the modern school of revival preachers, in the various denominations around us.

The Church theologian tells the sinner, that God has given him the influences of his Holy Spirit, to enable him to repent and believe on the Lord Jesus Christ. The "revivalist" tells the sinner, that he can repent if he will,—that he can do it at once, now as well as any other time. But he does not always tell him, whether he can repent in his own strength or not.

The Church theologian tells the sinner, that if he will seriously, soberly, and in the fear of God, resolve to repent and turn to God, and will faithfully perform all the duties incumbent on him, that the Holy Ghost will renew his heart from day to day, until he becomes thoroughly changed, and made a child of God. The "revivalist" tells him, that if he will form this resolution, this change will be wrought at once.

The difference between the Churchman and the "revivalist," is this—the Churchman teaches, that this change is wrought entirely by the power of the Holy Ghost, operating upon the sinner's heart, whenever the sinner will co-operate with him, while the "revivalist" insists far less upon the assistance of the Spirit. The Churchman teaches, also, that the resolution to be a christian, is the *first step* towards becoming one, the "revivalist" teaches that this first step, actually makes them so.

The influence of these different modes of teaching, if carried out to their legitimate effects, can be easily foreseen. One points the christian to his *present* views and feelings,—his *present* desires and sympathies, as the evidence of his christian character;—the other adds to this, and often places above it, the peculiar train of thought and feeling which passed through the mind at the entrance upon the christian walk. One makes *the life* the standard of christian character, the other refers to the *feelings* for evidence on the subject. One asks for the *fruits*, and thus judges of the tree; the other seeks to know the character of the tree, independent of the fruit, and then to infer what the fruit should be.

The different effects, of these different modes of teaching, must be obvious to every one. He who feels that he knows nothing certainly, concerning the tree, except from its fruits, will be anxious to see what is the character of the fruit; while he who supposes he has ascertained the real character of the tree, independant of the fruit, will be far less likely to attend to that as carefully as he ought. The natural tendency of the one doctrine, is, to make men, humble, watchful, and prayerful; of the other, to make men confident, careless, self-complacent.

The professor of the one, lives in a green and quiet spot, where he enjoys a perpetual spring; the other in an arid desert, whose streams are dried up with the suns rays three fourths of the year, and overflow their banks the remaining portion, with the abundance of the rain. One is a religion of life, the other of seasons; one is a quiet peace continually; the other, a succession of extacy and stupor,—one, a frugal meal for every day, the other, a routine of feasting and starvation.

From this view of the subject, it can not be difficult to decide which mode of teaching is preferable, and yet, situated as we are, at the present day, we are and shall be subject, more or less, to the influence of the other. We ought therefore, in self-defence, as well as in discharge of our duty, seek to enlighten our people on this very point. We ought to bring forward the teaching of the Church upon this point, and give it a prominent place in our instructions, that the public may both see the truth, and learn how much we have been defamed on this point.

This view of the subject also suggests an answer to the inquiries of persons who have been under the influence of this mode of teaching, especially in times of religious excitement. That operation of the mind, which by these men is called "conversion," is often, (perhaps generally,) no more than the *first step* in the christian life. It is well, it is important, it is indispensible that this first step should be taken, and it is immaterial when, or where it is taken,—in a time of quietness, or in a time of coldness, or in a time of excitement, if so be that the subsequent steps be not omitted. But our caution should be, that the *first step* towards becoming a christian, be not considered as actually becoming so,—that repentance be not substituted for a christian life, but especially, that the natural sympathies of the heart, be not mistaken for repentance itself.

New Roman Catholic Diocese.—We understand that the Catholic Diocese of Prince Edward Island and New Brunswick has been divided, and that the Very Rev. William Dollard, has been elevated to the dignity of Catholic Bishop of New Brunswick, which is now raised to a distinct Bishopric.

The extract we published from Dr. Beecher's letter on Romanism at the West, has been republished at Cincinnati, and has called forth another letter from Dr. B.

THE SPIRIT OF DISSENT.

We cheerfully give place to the communication of "C." and thank him both for the suggestions it contains, and for the opportunity it gives of remarking upon topics that have been long and seriously in our minds.

And first, we not only concur in the general remarks of our correspondent, but we sympathize deeply in his feelings. We have been hurt and wounded, that men, whom we wish to regard as Christians, should so violate all the common courtesies of life, and so trample upon the plainest principles of Christian charity, as is done in the cases referred to by our correspondent. And we know every Churchman has also sympathized with us.—These things are done, too, by those who claim to be, *par excellence*, examples of Christian zeal and ardor, and piety. They are done, too, by those who are continually calling upon us to unite with them in a variety of different schemes, which, in all probability they expect will turn to their own account.

Under such circumstances, what is to be done? Shall we tell our readers that these men are not what they pretend to be? That would be judging them, and consequently be sinning against the divine law. Shall we warn Churchmen to beware of all invitations to join them, and that there is treachery at the bottom? That would be uncharitable, and likely to produce no good effect. Shall we then keep silence, and not let our readers know what is going on? This we should prefer, if duty would permit. If this were done and Churchmen were ignorantly drawn into societies by which they may be beguiled into error, or into projects, which can end in no good, are we clear of all guilt? The The subject is one of much difficulty, and in whatever light it is viewed, a most painful one, to the pure minded Christian.

Under these circumstances we concluded best to make some quotations from time to time, from the papers of our opponents, in order to show Churchmen what is the spirit by which we are surrounded, and the mode of warfare with which we are obliged to contend. This being done, we leave our readers to draw their own inferences, where we are unwilling to sit as judge. We thought best, also, to give extracts in such abundance, and from such a variety of sources as should satisfy all, that we were not influenced by prejudice in this matter.—We have deemed this more especially needful of late, inasmuch as there has seemed to be a general concert among nearly all the dissenting papers, in their assaults upon us.

We regret the necessity of the course we have felt called upon to adopt, and most gladly would we draw the pen through every line we have written on the subject, could we see any evidence of a kind or Christian feeling towards us among our opponents, or any disposition to examine the subject fairly and candidly. But as long as they persevere in their unfounded and malicious assaults upon us, so long as they continue to ridicule when they should argue, to sneer when they should reason, and to scoff when they ought to inquire, justice seems to demand that they should be exposed, and that Churchmen should be informed where and how the deep rooted prejudices against Episcopacy are originated and fostered. But we shall always do it in as few words, and with as kind a spirit as possible.

ELECTION AND PERSEVERANCE.

A correspondent asks for information on the following point, but as we are as much at loss as "Inquirer," we give the substance of his inquiry. The last number of the *Churchman* contains the following extract, from a sermon by a Mr. Murray, a Presbyterian minister. The italics are ours.

"What are the doctrines of the Cross? They are, the entire ruin of our race—a Trinity in unity—regeneration by the Spirit—*justification solely through the imputed righteousness of* CHRIST—the

inability of man to do any thing of himself acceptable to God—his entire dependence upon divine influence—God's sovereignty—*election—the final perseverance of the saints*—and the eternity of future rewards and punishments."

Upon this the editor says: "To this statement, and to these doctrines we entirely subscribe." "Inquirer" wishes to know, and we confess ourselves somewhat curious in the matter, whether the *Churchman* holds to the doctrine of "imputation, election, and the final perseverance of the saints," *in the sense* in which the Presbyterian, Mr. Murray, *must* hold them? And if so, he also desires to know, whether so good a logician as the editor is, must not also hold the other three cardinal points involved, and which Mr. Faber says, as a system, regardless of its truth, is, "a system pre-eminently round and compact," and which is none other than the genuine Calvinism of Geneva? And finally, he wishes to know if the Church, in any of her formularies teaches the doctrine of "the final perseverance of the saints," in any sense? And if so, where? And also, whether "justification by the *imputation* of Christ's righteousness," is a doctrine of sound Church divines?

DR. DURBIN AND THE CHURCH.

Dr. Durbin a Methodist minister, and President of Dickinson College, Carlisle, Pennsylvania, is travelling in Europe, and the East. Under date of December 24, 1842, he writes, as published in the *Daily National Intelligencer*, of March 16, 1843.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it, and consider it the best possible model of *a Church and State*. Its moral and literary character, as it respects the clergy, is high, vastly higher than it was one hundred, or even fifty years ago. This is generally attributed to the action of Dissenters and Methodists, who have also increased the activity of the Church as a measure of self-defence, because the piety and activity of Dissenters and Methodists were emptying the parish Churches, and of course bringing the parish clergy into contempt with the common people. They have recovered greatly from this, and are recovering still; and of course there is at least a *relative* decline of Dissent and Methodism. I do not say that the Dissenters and Methodists have declined *absolutely* in numbers, activity, or piety; but I say the *Church* has gained vastly more than they *relatively*, during the last ten years; so much so, that as a candid man, I believe she would nearly neutralize their influence in the course of half a a century, if she continued to increase in activity and piety as she has done for the last ten or fifteen years."

New Parish.—The *Museum* says, a new Protestant Episcopal congregation has been formed in the city of Baltimore, the pastorship of which has been given to the Rev. John Hoffman.

Perversion to Romanism.—Mrs. Wood, the celebrated Vocalist, has joined the Roman Catholics, left her husband and child, and entered a nunnery. She dates her first prejudices, to the manner of her reception by the Romanists in Boston.

OBTUSENESS.

The *Presbyterian* says,—"We can scarcely conceive that an educated Presbyterian should turn Episcopalian from the stress of argument, as all the argument lies on the other side."

This is a poor compliment to those Presbyterians who are advised not to read Episcopal works, because they are "dangerous books."

SCOTCH BENEFICES.

The following summary of the right of presentation to benefices, in the Scottish Kirk, is from a foreign paper.

"Of the nine hundred and forty four *legal* parishes into which Scotland is divided ecclesiastically, about five hundred and eighty two are in the gift of individuals—about two hundred and seventy four in that of the Crown; that is, of the secretary of State for the Home Department—about sixty two in that of town councils; about thirteen in that of heritors; about six in that of universities or public societies—two in that of kirk sessions—two in that of heads of families—and only *one* in that of the congregation!"

Oxford.—The twenty six Colleges of Oxford University contained, at the commencement of the present year, 5,657 members of Colleges, and 2,898 members of Convocation.

Mormonism.—In the Illinois Legislature on the 27th ult., the Senate repealed the law creating the Nauvoo Legion military corps. They also repealed the charter of the Mormon city of Nauvoo. The vote in favour of the latter was 32 to 11.

GOOD ADVICE.

The *Philadelphia Observer* comments upon an article in the *Evangelist*, (both being new School Presbyterian papers,) on the subject of ecclesiastical doings in regard to slavery. In reply the *Evangelist* has some "good advice." The italics are ours.

"The Observer has taken up nearly two columns in showing why this subject is not to be discussed, and among the reasons assigned is the increase of Puseyism. *Now we think the Presbyterian Church in this country has a great deal more to do with Slavery than with Oxfordism, in her own pale, and that she had better regulate her own affairs, than to interfere with those of her neighbours.* Does the Observer seriously propose to interfere with ecclesiastical authority against Popery in the Episcopal Church?"

New Sect.—We find occasional references to the following sect, but we know nothing of their peculiarities. We copy the following from an exchange paper.—"The founder of the Battle Axe doctrine is said to be a man named Gates, who resided some time since in Philadelphia. His wife is also a believer in this infamous and licentious fanaticism. Among the deluded followers are twenty or thirty families residing in Chester Co. The most frightful crimes have been committed by some of these madmen. But it is hoped that the conviction and imprisonment of three or four, will rouse the others from their delusion."

Religion in Austria.—A foreign paper gives the following statistics of the religious denominations in Austria.—"It appears from recent statistical returns, that there is in Austria and its dependencies, including its Italian territory, 25,500,000 Roman Catholics, 3,500,000 members of the United Greek Church, 2,900,000 of the non-United, 1,260,000 Lutherans, and 600,000 Jews. The number of religious houses for men, amounts to 766, comprising 10,354 persons, including 27 religious. The Brothers of Mercy possess 34 houses and 542 inmates; the Benedictines, 37, and 1,023 inmates; and the Capuchins 98, and 1,298 inmates. There are 157 convents, containing 3,661 women.

MSS. OF THE NEW TESTAMENT.

We find the following in one of the Journals of the day.—"D. Tischendorff, who has edited three editions of the New Testament, and is now in Italy making fresh researches into early copies of the sacred text, was delightfully rewarded by a discovery in the King's Library during his two years sojourn in Paris in preliminary studies. He has just published at Leipsic a work upon the famous Palimpsest MS. supposed to have been written by St. Ephrem the Syrian in the fifth century, and long considered to be illegible, but recently completely elicited by chemical means, and found to be a perfect Greek Text of the New Testament. We are assured that, in this able and discriminating work, the prolegomema is written in good Latin, and throws much light on all the questions of sacred criticism. In the appendix, M. Tischendorff points out above one thousand readings with which the correctors, from the fifth to the tenth century' have meddled; these different readings make our Palimpsest a unique document for the history of the sacred text; for it differs in more than twenty thousand passages from the generally received text; and, according to M. Tischendorff at least, is generally right."

The "various readings" are all of comparitively small moment, and effect no doctrine or fact of scripture.

ÆRIAL TRAVELLING.

An English paper states, that application will be made to Parliament, during the present session, "for leave to bring in a bill to authorize the assignment to, and purchase by, a company, of certain letters patent, granted to William Samuel Henson, of New City-chambers, in the city of London, engineer, for certain improvements for locomotive apparatus, and machinery in conveying letters, goods, and passengers *through the air*, part of which improvements are applicable to locomotives and other machinery to be used on water or on land." The proposed mode of aerial navigation we do not understand, but several scientific gentlemen are said to have expressed their belief in its success.

Romanism in Genoa.—We find the following in a Roman Catholic paper.—"On the evening of the 15th ult. the Archbishop of Genoa, attended by the chapter, all the clergy, and the municipal authorities, solemnly blessed the sea, and exposed to view the relics, of St. John the Baptist. This ceremony was performed in consequence of the very stormy and dangerous state of the sea during the three preceding days. An immense crowd was in devout attendance."

Prussia.—The Queen of Prussia, it is said, has publicly declared herself in favour of the proposed establishment in Berlin of the Sisters of the Order of St. Clara, and has promised them her patronage.

MALTA.

The following from the *Malta Times* goes to show the need of Episcopal supervision.

"The Bishop of Malta will not, we understand, make any very particular alterations in the Protestant Church Service, until the completion of the new Protestant Church of St. Paul's, in the city of Valetta, which, when finished, will be erected into a co-cathedral Church with that of Gibraltar. But, as soon as the Church in Valetta is finished, we hear that it is the intention of his Lordship the Bishop, to revive divers services which are laid down in the Rubric of the Common Prayer of the Protestant Church of England, but which from non-attention to them, have well nigh become obsolete."

THE LATEST MOVE.

We see by the papers, that John S. Taylor of New York, has published a work by a Mr. Eddy, on "The obligation of the christian citizen, with a Review of High-Church principles in Relation to Civil and Religious Institutions;" in which he undertakes to demonstrate that "High Church principles are hostile to the peculiar republican institutions of our country." By "High-Church principles," he intends those which hold Episcopacy to exist by "divine right, and Apostolic succession." Will Mr. Eddy tell us who George Washington, John Marshall, and John Jay were?

APOSTOLIC SUCCESSION.

The editor of the *Chronicle* in an *Address to his parishioners at Easter*, 1840, after laying down some general principles relative to their intercourse with persons belonging to the various denominations around us, said:

"I have been more particular upon these points, because, on account of a difference of opinion on those subjects, we are so often misapprehended and misunderstood, when we speak of them. But while

it is our duty to vindicate ourselves, we must do it with kindness, and charity. We have *a succession in the ministry*, which they have not; and though they may not be willing to allow that this is *necessary*, no good Christian will say it is not *desirable*. We have, too, a *form of worship*, which all who know, acknowledge to be eminently calculated to awaken and keep alive the true spirit of piety and Christian zeal; while they have nothing of the kind. Now it is not in human nature for them to see and know this, and feel indifferently on the subject. They will inevitably *adopt* or *condemn* them. And such is the character of men, that we should rather expect their *condemnation*, than their *approval*. Besides, it would be a hard thing for them to confess, that they have deprived themselves of any blessings by departing from the fold of an Apostolic Church. So long, therefore, as they dissent from the doctrines we hold on this subject, so long we shall be sure to meet with an opposition, exactly proportioned to the faithfulness with which we hold these truths. As *religion in its purity*, will call forth at times, the opposition of those who have it not, however much they may approve it in their judgments; so *the Church in its completeness*, will call forth the opposition of those who want any of its *essentials*, or even any thing that is much to be desired."

The present aspect of the so called religious press, confirms, in the strongest possible manner, the truth of the assertion contained in the foregoing extract.

PROGRESS OF CHURCH PRINCIPLES.

The last number of the *Christian Advocate and Journal*, contains a letter from one John Trippet, dated Liverpool, January 27, 1843, from which we make an extract. It will be seen that the writer considers *Puseyism and High-Churchism* as identical, and consequently, what he calls the progress of *Puseyism*, is the progress of such principles as were held by those old fashioned High-Churchmen, Jeremy Taylor, Bishop Beveridge, Thomas Wilson, and other similar spirits.

"But the most astounding thing in the ecclesiastical hemisphere of this country is the amazing spread of Puseyism. It is supposed by many that there are twenty thousand Episcopal clergymen in the kingdom, and that fifteen thousand out of the number are more or less tainted with the semi-popery of Dr. Pusey's doctrines. [i. e. are sound Churchmen.]

Another singular fact, not entirely unconnected with this subject, is, that there is very little more intercourse between the high and the low Church party in the land, than there was between the Jews and the Samaritans of old. And the high Church party are trying constantly to draw the lines of separation still wider, by withdrawing themselves from every institution under Church patronage which they cannot bring under their own exclusive influence. The whole body is firmly united together in their plans of operation; and they have wealth, talents, and influence on their side. They have men among them of great leisure, deeply skilled in the lore of ancient learning."

INDIAN TRANSLATIONS.

A translation of the Rules and Discipline of the Methodists, has been made into the Cherokee language. The following conversation in regard to it, took place between the Methodist Bishop Andrew, and the interpreter.

Bishop.—"Here translate this for me," pointing to the title-page. The interpreter read as follows:

"The Rules and Doctrines of the Loud Preachers."

Bishop—What! is that the title you give us?"

Interpreter.—"Yes."

Bishop.—"What name did the Cherokees first give?"

Interpreter.—"From the first coming of the Methodists among us, they have been known by no other name than the *loud preachers*."

Bishop.—But you have Presbyterians and Baptists among you; what do you call them?"

Interpreter.—"The Cherokees call the Presbyterians the *Paid Preachers*, and the Baptists, the *Drowners*."

One of the early Indian Missionaries, in his anxiety to render *baptize* by immerse, actually made the command read to go and "*drown* all nations."

CHOCTAWS.

The *Christian Observer* furnishes us with the following facts in regard to this tribe of Indians.

"The population of the four districts, embracing the territory of the Choctaws, is 17,600. By the following statistics, gathered from the Choctaw Almanac, it appears that they are making rapid and encouraging progress in the arts of civilized life; they have a printing press, from which they have issued, up to September, 1842, 33,000 impressions, or more than three millions of pages, consisting of books, pamphlets, &c. They have also contributed $10,000 to the building of a Central College, where they intend to complete the education of Choctaw youth, and prepare teachers for the general instruction of youth. Their country is divided into four districts. There are courts of law in each, judges inferior and superior, with all the necessary officers, and trade is carried on with spirit."

CELESTIAL DAGUERROTYPE.

The following is an extract from Francis B. Ogden, Esq., United States Consul at Bristol, England, recently read by Mr. Dayton, before the National Institute, at Washington, D. C.

"It appears that, at the observatory at Rome, they have succeeded so well in combining the powers of the Telescope and the Daguerreotype, as to produce a perfect map of the heavens. The nebulous clouds are transferred to a sheet of paper, every star composing them, and every shadow as distinct as seen through the best instruments; the precise position of Jupiter and his moons given at any moment of time, and all the phases of the other planets, with the greatest accuracy. My friend, Mr. Taylor, has promised me a sight of some of the pictures, which he says are on a scale that would require a globe of the size of the cupola of St. Paul's to place them in proper proportion."

PROGRESS OF STORMS.

The late snow storm travelled at a rapid rate, as appears from the following times of its commencing at different places.

Washington, about	- - -	12 M.
Baltimore,	" - - - -	1 P. M.
Philadelphia,	" - - -	2 "
New York,	" - - - -	5 "
New Haven,	" - - -	8 "
Boston,	" - - - -	10 "

STATE BONDS.

Our readers are well aware that we never meddle with politics, but the following extract so speaks home to every man's heart that we copy it,

A memorial addressed to the United States Minister in London, Mr. Everett, has been prepared by the leading holders of American securities, and in this the hardship of their case, and the injustice which they have suffered at the hands, both of those States which professedly "repudiate," and of those which simply abstain from paying without declaring for any doctrine, are earnestly set forth.

"An impression, we understand, prevails very generally amongst your people, that their creditors in this country, are, in a great measure, men of large fortunes, to whom a failure in their securities can occasion but little inconvenience. Even if such were the case, it would, in our view of the matter, furnish no ground for any departure from the ordinary obligations of good faith. In fact, however, though there may be a few amongst us in more affluent circumstances, yet by far the larger portion of us are persons in the middle ranks of life—officers on half pay—superannuated clerks—retired tradesmen living on small means—aged spinsters, widows, and orphans; many of whom have invested their all in the purchase of your securities, at high prices, and now depend for their subsistence, some even for their daily bread, on the good faith of your people."

We blush for the honor of our country, and for the name of American, when men are obliged to resort to appeals like these, true though they are, in order to obtain their just dues. The man who would refuse this payment is not an honest man, nor a *true American*.

NEW PERIODICAL.

We understand that a new periodical is to be started at Baltimore, called the "True Catholic: Reformed, Protestant, and Free." Edited by members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese. We have only seen extracts from the prospectus.

Martha Washingtonianism, or a History of the Ladies' Temperance Benevolent Societies. By Lorenzo D. Johnson. New York, Saxton & Miles.

This work contains an account of the origin and object of these Societies; and a dissertation on their capabilities, and a history of the several Societies of the kind, in New York and Brooklyn. It will be found interesting to all who are desirous of knowing what has been, or may be accomplished. For sale by T. H. Pease, 83 Chapel street.

The Church upon her Knees; the Sermon before the Offertory, in St. Mary's Church, Burlington, on Qinquagesima Sunday, 1843. By George W. Doane, D. D. LL. D. Bishop of New Jersey.

Bishop Doane has a ready pen, and a prolific mind, both of which are always ready at the call of the Church. We always read his productions with interest, and the present among the number. Were we permitted to make a suggestion, it would be, that out of his overflowing gratitude for his friends abroad, his references to them are so frequent, and so peculiar, that it not unfrequently gives them the appearance of self-laudation.

A Sermon preached in Trinity Church, Boston, on Saturday, Feb. 18, 1843: on occasion of the interment of the Rt. Rev. Alexander V. Griswold, D. D. By the Rt. Rev. Manton Eastburn, D. D. Bishop of Massachusetts.

An appropriate discourse, from which we should extract, but that we purpose to give a more full account of his life.

Episcopacy Divine in its Origin, and Unbroken in its Succession.

The evidences are springing up on every side, and in every quarter of a deepening and growing interest in this subject. This pamphlet we take to be from the pen of a laymen, and is a succinct and clear state of the arguments in the case.

Tracts for the Times. No. II. "The Methodist Church!" What is it?

Tracts for the People. No. VI. The Heresy of Baptists exhibited in contrast with Holy Scripture and with the Doctrine and Practice of the Church of God from the earliest times. By P. D. S.

Both of these contain many useful facts, but we cannot say that we are altogether pleased with the spirit of them. There seems to be a sort of *aggressiveness*, so to speak, that will tend to defeat the object of their publication. The last, also, as we apprehend, contains some mistakes in history. We believe it is not true that the Waldenses "believed in two gods," or "forbid to marry," or "rejected baptism and the eucharist." Nor are we satisfied that the author's view of the Albigenses is the true one. No good can come from the perversion of history, and we are sorry to see it in any work on the Church.

As to the influence of Manicheanism, to which he alludes, we believe it all, and more than all he has intimated. That would be a curious work, and not without its value to the Church, which should trace the influence of this heresy, during the middle ages, and point out the traces of it remaining, even to this day. That it is felt, where many do not suspect its influence, seems to us altogether probable. We should be glad to know, whether the *Cathari* of the present day, even among Protestants, are free from all taint of this heresy.

Catalogue and Calendar of Kenyon College, Gambier, Ohio, for 1842-3.

The public buildings of this Institution, are prin-

cipally four; *Bexly Hall* for the Theological Department; *Kenyon College* for the Academical Department; *Milnor Hall* for the Preparatory Department, and *Rosse Chapel*, the object of which is indicated by its name. This Institution commenced operation in 1825, since which time it has graduated 82 A. B.'s, conferred 31 A. M.'s, 8 B. D.'s, 2 LL. D.'s, and 9 D. D.'s. Present number of Students, 4 Theological, 6 Seniors, 9 Juniors, 17 Sophmores, 28 Freshmen, and 82 in the Preparatory Department.

Two Lectures, in answer to the inquiry "What is the true construction of the terms Priest, Altar, and Sacrifice, as used in the offices of the Church." With an Appendix, exhibiting the views of Calvin and the early Presbyterians, Wesley, Clarke, and others, upon the Apostolic Succession. By J. P. K. Henshaw, D. D. Rector of St. Peter's Church, Baltimore.

We have read this pamphlet with the highest satisfaction, as a clear, temperate, and judicious vindication of the Church, and the language of its ordinances. It contains evidence that among those who reject, and those who retain the language in question, there is really less difference of *doctrine* than many suppose. This approximation of sentiment we presume, is in some degree at least, the result of the labours of the learned and zealous Bp. Whittingham.

THE EARTHQUAKE.

The *Journal of Commerce* gives the following summary of the damage done by the earthquake of February 8.

Guadaloupe.—Captain Knowles, of schr. Ellen, arrived here yesterday in 17 days from St. Thomas, states that before he left, news had been received from Point Petre, Guadaloupe, that every building was thrown down by the concussion, and from ten to fifteen thousand persons killed.

The scene was terrific. It was breakfast hour with the inhabitants. Capt. Fisher of an American vessel, when the shock commenced, was sitting in the lower story of a store fronting the water, and sprang for his boat at the end of a short wharf. In an instant he was at the end of the wharf, but the wharf and the boat both rocked so fearfully that he hesitated. Just then the ground opened beneath his feet, and with a leap he reached the boat and was saved. Several other Captains were with Captain Fisher at the time, and all saved. Vessels were so much shaken as to be in great danger.

Mr. Ridgeley, a comedian from Philadelphia, was on the lower floor of a hotel, and sprang into the street. On all sides he saw men throwing themselves upon their faces on the ground. In another instant the stone walls fell and buried all beneath them, except a few who were so fortunate as to find themselves above the ruins. When Mr. R. recovered himself, he was unharmed, though all the persons he had just seen were hopelessly buried. His little son, a lad of seven years of age, was the first object he saw, springing to embrace his father. How they came so near together Mr. Ridgeley could not understand, as the lad was, at the commencement of the shock, in the third story of a house four squares off. The boy says that all he remembers is, that when he heard the cry—Earthquake! he jumped out of the window. The boy was sitting at breakfast with the family, and all the family perished except a small girl, who, after the shock, was standing by the side of young Ridgeley. Mr. Ridgeley found his trunk shattered to pieces, thirty yards from the hotel.—His clothes were very badly torn, and his hat gone, but he was not injured. The earth rocked so that a man could not keep his feet. It opened in several places and closed again, swallowing up people and buildings, and, in some instances, the water spouted up sixty and seventy feet. Many large openings remained. About two thirds of the inhabitants perished. Of the garrison of eight hundred men, only seventy survived.

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene. Some persons, after having been almost extricated from the rubbish, were necessarily abandoned to their fate, on account of the approach of the fire. The cries of the people buried under the ruins were heard for several days, and a large number were dug out in a mutilated and suffering condition. Some it was hoped would survive, but others died after their deliverance. The stench from sulphur at first, and from the decaying bodies after two days, was intolerable.

Four thousand bodies had been dug out of the ruins of Point Petre, by the sailors in the harbor, and taken out to sea in boats, in order to prevent a pestilence.

The survivors were reduced to such awful extremities for food, that they rushed out to intercept cartloads of canes, which had been ordered in for them from the country.

Among the killed is the American Consul. He was taken from under the ruins with both legs broken, and put on board an American vessel in the harbor, but died the next day.

The streets of Point Petre are narrow, and the houses almost all of stone, and from three to five stories high. The number of inhabitants, as we learn from an old ship-master, well acquainted with the place, was about 20,000.

Antigua.—In less than three minutes, says the Antigua Herald, the earthquake laid prostrate or otherwise seriously injured almost every wind-mill, steam-engine, and every set of sugar works on the island, rendering useless almost every church or chapel, as the few that are left standing are so seriously rent and injured as to be unsafe for a temporary shelter, and therefore dangerous in the extreme for public worship.

The Cathedral, our ancient, venerable and beautiful parish church (for ages the principal ornament of St. John) has been so seriously injured as to be totally unfit for divine worship. The roof having been twisted from its original position on the walls *awry*, threatens an early terrific fall; and the walls are so severely rent and broken as to have been rendered utterly useless until they shall have been thoroughly rebuilt from the foundation. The tower has also been so severely split and shattered that serious injury is threatened to the adjacent houses and their occupants, as its fall is seriously apprehended should their come on a heavy fall of rain.

The Court House, Public Arsenal, Police Office, Lunatic Asylum, Common Jail, House of Correction, Military Barracks, Her Majesty's Custom House, and several warehouses have been so seriously injured as to require very extensive rebuilding and repairs. His Excellency issued a proclamation yesterday, commanding Friday next to be set apart as a day of solemn thanksgiving to Almighty God for his great mercy vouchsafed to us in protecting our lives from the imminent danger occasioned by the dreadful and unparalleled earthquake of Wednesday last.

The immense loss of property occasioned by this visitation will require several millions of pounds sterling to replace. The present most luxuriant and large quantity of canes which crown the fields, will unavoidably be sacrificed for want of mills to grind, and sugar works to manufacture the present bountiful standing crops.

This sad catastrophe was preceded by an extraordinary and alarming rise of the tide to the extent of four feet above its usual flow.

We have not been able to ascertain the accurate number of lives that have been lost on the occasion of the melancholy visitation; but we have not heard of more than eight.

Seba.—The injury sustained is confined to some cisterns, walls, and masses of rocks breaking off from the mountain tops.

St. Eustatius.—The shock was very severe, it continued upwards of 4 minutes. Several buildings badly injured, the principal of which are the Dutch and Methodist Churches, both much damaged.

St. Bartholmew.—The shock was severe, preceded by a rumbling noise; the inmates of the houses rushed into the streets; during this scene of confusion the earth opened and closed in a central part of the town; through the aperture the water issued, having a stagnant and sulphurous smell—the opening yet remains; the Methodist Chapel, several stone buildings and wharves are much injured—the water in the harbor became discolored.

St. Christopher suffered to a considerable extent; the shock was severe, injuring many buildings, and threatening destruction to the wretched inhabitants, who fled to the public squares terror-stricken at the appalling event—several of the public buildings are destroyed, among which the Anglican Church. Of distressing casualities it is only recorded, that one female perished and several persons received injuries, but who were from last accounts recovering.

Nevis.—The shock was severely felt in different parts of the town—large rents appeared from which water was seen to issue; the inhabitants succeeded in getting out of their dwellings previous to their falling; the extent of injury to property is considerable, many buildings totally destroyed, the reminder untenantable—no particulars yet arrived of the loss of life.

Montserat.—Accounts by several arrivals agree in stating that Island to have been enveloped in smoke or dust, as if thrown up by the eruption of a volcano; a vessel that happened to be within a couple of miles from the land at the time of the shock received on her deck some of the falling cinder of lava, the sea around was agitated with extraordinary violence, the master and crew considered themselves in imminent danger; from these circumstances a considerable degree of apprehension exists respecting the fate of that Island.

Basseterre.—The shock was severe, but of short duration—the injury sustained consists of some walls, a few buildings and sugar works.

St. Vincent.—The report received from this Island states that the shock was experienced in a slight degree, consequently no injury of any importance.

At Sea.—An American vessel on her voyage to St. Croix, at a distance of 500 miles experienced the shock in a severe manner, as if the vessel had struck on some shoals, or run against a wreck; these statements prove the wide and extensive range of country embraced within this fearful calamity.

St. Thomas.—No damage was done, beyond the breaking of crockery, glass, &c.

Marie-Galante.—This Island has suffered severely in the destruction of buildings, but the extent of the damage is not known.

Jamaica.—No damage done. It is even said the earthquake was not felt there at all.

NOTA BENE.

NOTICES.

The new Church edifice belonging to St. James' Parish, Derby, will be consecrated, (Providence permitting,) on Tuesday, the 11th of April; services to commence at 10 o'clock, A. M. The neighbouring Clergymen are respectfully invited to attend in their official capacity. The procession will move from the house of the Rector, (in Birmingham,) at 10 o'clock, precisely.

WM. B. ASHLEY, *Rector.*

Derby, March 27, 1843.

A meeting of the Clergy of the County of Fairfield will be held in the Parish of *Stamford* on Wednesday the 19th day of April next. As the Rt. Rev. the Bishop, has appointed that day for the Consecration of the new Church, the Rector of the Parish desires that the Clergy will assemble at the Rectory, at 10 A. M., and be prepared to appear in their Surplices. A full attendance is earnestly requested.

JOHN PURVES, *Secretary.*

Wilton, March 15*th*, 1843.

WRITING INK.

STEPHEN'S Writing Fluid; Arnold's do. do. David's do. do.; Andrews' do. do.
Kent's Copying Ink.
Stephens' Black Writing Fluid.
Maynard & Noyes' Black Ink.
Hammond's Imperishable Black Record Ink.
Chapel's Chemical Black Ink.
Arnold's Japan Ink—very black and glossy.
Tyler & Son's fine Black Ink.
Kent's Commercial Black Ink.
Walkden's British Japan Ink—genuine.
Kent's Blue Ink; Arnold's do. do.
Kent's Carmine Ink; Kent's Red do.
Maynard & Noyes' Red Ink.

The subscribers keep all the above kinds of Ink constantly for sale at wholesale and retail.

March 31. CROSWELL & JEWETT.

Unbleached Linen Shirtings.

CHAPMAN & EVERITT have received another case of those heavy Irish Linens, which have been so much called for. Those who were too late for the other lot can now be supplied. These goods need only to be known to be appreciated, as they are decidedly the best family Linens imported, measuring full 36 inches wide, and warranted free from any mixture of Cotton.

New goods every day this week. C. & E.

March 31.

Seminary for Young Ladies.

MISS ANN E. CORNWALL, proposes to open a Seminary for Young Ladies, in a pleasant, retired part of the village of Fairfield, on the 24th of April.

Terms of Tuition, per session of twenty two weeks.

4th or lowest class in English,	$6.00
3d " " "	7.00
2d " " "	8 00
1st including Mathematics,	10.00
French,	10 00
Latin and Greek,	10.00
Drawing,	10.00
Music.	

Board may be obtained in respectable families in the vicinity of the School.

REFERENCES.—Rt. Rev. T. C. Brownell, D. D., Hartford; Rev. G S. Coit, Bridgeport; Rev. Rodney Rossiter, Monroe; Rev. D. G. Tomlinson, Trumbull; Rev. Wm. Atwill, Reading; Rev. A. B. Chapin, New Haven; Rev. E. E. Beardsley, Cheshire; Rev. J. L. Clark, Waterbury; Rev. N. E. Cornwall, Southport.

Fairfield, March 20, 1843.

Straw Satches.

A Large assortment of all sixes and qualities, for sale by
March 24. CROSWELL & JEWETT.

Slates.

THE subscribers have just received a new and large assortment of Slates of all sizes, of superior quality, which will be sold at reduced prices.
March 24. CROSWELL & JEWETT.

Early English Church,

A TRULY INTERESTING VOLUME.

D. APPLETON & CO., 200 Broadway, New York, have recently published in one elegantly printed volume, 16mo., price $1, The Early English Church; or, Christian History of England, in early British, Saxon, and Norman times; by Rev. Edward Churton, A. M. with a recommendatory Preface, by Rt. Rev. Bp. Ives, of N. C.

"The following delightful pages place before us some of the choicest examples, both clerical and lay, of the true christian spirit, in the Early English Church. In truth these pages are crowded with weighty lessons. Here our laity will find that these noble foundations of charity in the mother country—the existence of which they have been accustomed to ascribe to the credulity of ignorance, or the fears of superstition, successfully practised upon by the arts of priests, had a higher and holier origin—that they sprang into being under the warm impulses of that divine and expansive benevolence of which the constraining power of Christ's love made his early followers such large partakers at the period while yet christian men fully recognized their high vocations, as 'stewards of the manifold gifts of God,'—lived under the abiding conviction, that we are not our own but that, 'bought with the precious blood of Christ,' we are 'bound to glorify him in our bodies and our spirits, which are his.' Here, too, our clergy may learn a lesson of true self-devotion to their Master—may see, strikingly and beautifully illustrated, that love for Christ, and that zeal for his kingdom, which alone can bear us tranquilly and successfully through the labours and trials of the holy ministry—may see the operation of the true missionary spirit—the spirit of endurance and self-sacrifice, which shrinks from no obstacles when the salvation of sinners is to be achieved under the command and the promise of the Almighty God—may see, in short, an impressive and instructive exemplification of that child-like submission to God, that pure and simple trust in him, which at his bidding, performs duty, and leaves the rest to his providence and grace.

"But, to read these pages with profit, we must pray to God for a portion of that spirit which indited them and which so manifestly control the events which they record—must read them with a spiritual eye: with an eye intent upon discovering—not tha which may help to sustain some preconceived notion, but that which, prompted by the spirit of Christ, and accomplished through the power of his saving truth, exhibits to us some great principle of Christian action, and some powerful motive to 'go and do likewise.'"—Vide Preface.

March 24.

Figured Tarlton Muslin.

ANOTHER lot of those beautiful Muslins among the New Goods at Mar. 10. CHAPMAN & EVERITT'S.

Damask Diaper and Table Cloths.

WE have just received a superb quality of 8-4 Linen Damask for Table Cloths; also, extra super. double Damask Cloths, of every size and price. They were purchased at very low prices, and as is our usual custom, will be sold at a very small profit. Mar. 17 CHAPMAN & EVERITT.

ENGLISH LONG CLOTHS.

ANOTHER lot of those English Cloths for sale at a very low price by March 17. CHAPMAN & EVERITT.

MISS LESLIE'S MAGAZINE for March, beautifully embellished with three splendid engravings. Price 15 cents the No.

D'Aubigne's History of the Reformation—Parts 4 and 5.—Price 25 cents the No.

Christian Family Magazine for March—embellished with two engravings—"Devout Meditation," and the "Morning Glory," a painted flower. For sale by J. GALPIN,
March 17. 117 Chapel St.

Blank Books.

THE subscribers have for sale a good assortment of BLANK BOOKS, consisting of—

Ledgers, Journals and Day Books.

Letter Books; Cash Books.

Memorandum Books of all sizes—some with tucks and pockets.

These Blank Books are all made of the best paper, and are well bound, and will be sold at very low prices by
March 17. CROSWELL & JEWETT'T.
2 Street's Building.

SAMUEL B. GORHAM,

MERCHANT TAILOR,

100 CHAPEL STREET, (PHŒNIX BUILDING,)

KEEPS constantly on hand a superior assortment of **Cloths, Cassimeres and Vestings,** also a general assortment of FANCY ARTICLES usually called for at similar establishments, all of which will be sold in accordance with the times, CHEAP.

N. B. All orders promptly attended to.
New Haven, March 17. S. B. G.

DAWSON'S
CELEBRATED COUGH CANDY.

COMPOUNDED from several of the most approved Medicinal Roots and Herbs, for the cure of Coughs, Colds, Influenza, Whooping Cough, and in short, for the relief of all diseases, affecting the pulmonary organs. It has been a desideratum with the proprietor for a long time, to furnish the public with a safe, sure, and at the same time, a perfectly harmless remedy for the alleviation and cure of the various diseases affecting the lungs and their adjacent organs, and from the extensive patronage which he has received since the introduction of this superior article, he flatters himself that it only requires a trial from those who have been in the habit of using other kinds, to give his the preference.

☞ Prepared only by the subscriber, No. 47 State street, New Haven, Conn. 310 WM. H. DAWSON.

WM. P. GARDNER,
Church and Parlour Organ Builder and Piano Forte Maker.

No. 12 State Street, opposite Mechanic's Bank.

ORGANS, Pianos, Accordions, and all kinds of Musical Instruments tuned and repaired in town or country. All orders punctually attended to. Organs and Piano Fortes for sale or to rent. Dec. 2.—309

R. S. Hinman,

JUDGE OF PROBATE, AND ATTORNEY & COUNSELLOR AT LAW,
OFFICE IN THE STATE HOUSE.

Instruction on the Piano Forte and Organ.

WM. P. GARDNER would respectfully inform the Ladies and Gentlemen of New Haven, that he will give Lessons on the above Instruments, also in singing, at his Music Rooms, No. 12 State street, or at the residence of pupils No pains will be spared to instruct those that may be placed under his care. Terms made known upon application Piano Fortes tuned accurately. Dec 3.—309

BOOKS.

THE subscribers have just received—Critical and Miscellaneous Essays; by T. Babington Macauley. In 4 vols.

Lives of the Queens of England. Second Series. By Agnes Strickland.

Thulia: a Tale of the Antarctic. By J. C. Palmer, U. S. Navy. March 17. CROSWELL & JEWETT.

Pictorial Prayer Book.

THE Illustrated edition of the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the U. S. of America, together with the Psalter or Psalms of David, containing upwards of 700 engravings on wood; edited by the Rev. J. M. Wainwright, D. D., published in Nos. at 31 1-4 cents each, sold by the subscriber, agent for the Work. S. BABCOCK,
March 10. 121 Chapel St.

OCTAVO PRAYER BOOKS.—Good paper and print, bound in strong sheep, for only 75 cents. We are selling many kinds of Books at exceedingly low prices for Cash.
March 10. S. BABCOCK, 121 Chapel St.

TAILORING ESTABLISHMENT.

THE subscriber respectfully informs his patrons and the public, that he has removed his *Tailoring Establishment* to No 1 Street's Building, over the Drug Store of G. N. Seagrave, where he continues to manufacture gentlemen's clothing in the best manner, and at prices to correspond with the times—which will be as low as any other establishment in the city. A share of patronage is solicited. JOHN H. COOKE, JR.
March 2. 221.

TERMS.

PAPERS—*Two dollars* per annum to city and mail subscribers, *payable in advance.*

Agents forwarding the names of five or more subscribers, and the money within one month, will receive a copy of the paper for their trouble.

Any person forwarding the money for ten or more copies, and taking the paper at the office, or to whom it is sent by mail, remitting at least one half of the money in three months, and the remainder in six months, will be allowed the following discount, and a copy of the paper.

10 or more subscribers,			12½	per cent. or at	$1.75
20	"	"	15	"	1.70
30	"	"	17½	"	1.65
50	"	"	20	"	1.60
75	"	"	22½	"	1.55
100	"	"	25	"	1.50

No paper sent to a distance, unless the money accompany the order, or reference to a *responsible* person is given.

No paper can be discontinued until all arrearages are paid, and subscribers that do not *order* a discontinuance at the end of the year, are understood to wish to continue.

Advertisements, one square, inserted three times for $1, and 25 cents for subsequent insertions. One half square 75 cents, and 20 cents for every insertion after the third time.

☞ All communications for the *Chronicle and Record*, must be directed, POST PAID, to the editor, all *business* communications to Stanley & Chapin, New Haven, Conn.

CROSWELL & JEWETT,

BOOKSELLERS, STATIONERS, AND DEALERS IN

MUSIC AND FANCY GOODS,

At the Ladies' Music Saloon, No. 2, Streets Building,
154 Chapel Street, New Haven,

Keep a constant supply of the following articles, viz:

Piano Music.—A large assortment always on hand; printed catalogues of which will be furnished on application; any piece which they may not have, will be procured at very short notice from New York. Music also for the guitar, flute, violin, flageolet, &c. &c., Wragg's, Alexander's, Firth & Hall's and various other instructions for the Flute, Williams' instructions for the Clarinet, Rode's instructions for the Violin, used at the Conservatory of music in Paris. Ballad's instruction book for the Guitar, which is allowed to be the best ever published. Campbell's preceptor for the Kent Bugle.

Musical Instruments.—Pianos from some of the best manufactories in the United States. Guitars, both imported and of domestic manufacture, at prices ranging from $4.50 to $70 each. Double basses, violoncellos, violins, flutes, flageolets, clarinets, fifes, octaves, picolos. The above wind instruments are warranted perfect, and can be returned should they not prove so

Violin Strings of their own importation, tuning forks, tuning hammers, refined Rosin, clarinet reeds, bows for violins and violoncellos, violin bridges, tail pieces, finger boards, hair for bows, mouth pieces, hautboy reeds, guitar strings and pegs, patent screws for violoncellos, violin screws.

Stationery.—Fine English note, pea, dot, notaral, arabesque, medallion, transparent and common red, black and assorted wafers. Superfine English, red, blue, black, spangled and fancy colored sealing wax. Motto seals in great variety. Maynard & Noyes', Chapel's and Hammond's black ink. Arnold's, Wickham's and Maynard & Noys' red ink. Arnold's & Magnus' blue ink. Arnold's writing fluid, superior to any other ink, especially when steel pens are used. Red and black ink powders. Elegant bronze, porcelian, cut and pressed glass, wedgewood, cork, pewter and wooden inkstands, pocket ink stands, glass inkstands and sandboxes for portable desks, wood and Japan sandboxes, letter stamps, pounce and pounce boxes, black sand, pearl, ivory and bone paper folders, ivory paper knives.

Gold and silver everpoint pencils, pencil leads, enamelled, gold bordered, plain and ivory surface visiting cards, conversation cards, quills, ready made pens, bath wove, laid and satin paper, folio post, common foolscap and letter paper, tissue paper, white and assorted colors, perforated tissue paper, lace bordered, gilt edged and plain note paper, and envelopes to match, paperteries, a new and beautiful article, containing note paper, envelopes, wafers, &c., gold paper. A great variety of steel pens, among which are Gillott's Victoria, Queen's own, Prince Albert, old English baronial, New York fountain and Damascus steel, Windle perfectum, Heeley's macrostyle, eutrochostyle, rhadiographic, Hollinghead's facial. Chance's mercantile, Mitchell's metalic, eagle and independence, Pardow's capitol, mercantile, super-flexible, ladies' boudior and Warren's nuptial.

Drawing Materials.—The following water colors of the celebrated Newman's manufacture, are for sale by the single cake, viz.: ultramine, carmine, gall stone, cobalt blue, indian yellow, madder lake, scarlet lake, crimson lake, yellow lake, constant white flake white, antwerp blue, prussian, blue light blue, indigo, bronze, bistre, brown pink, burnt ochre, yellow ochre, burnt sienna, raw sienna, burnt umber, raw umber, cologne earth, chrome yellow, Gamboge, King's yellow, naples yellow, green bice, green verditer, sap green, Prussian green, indian red, light red, red lead, red chalk, red orpiment, venitian red, vermillion, ivory black, neutral tint, sepia, terre verte, vandyke brown.

Newman's, Osborn's, and Boston's colors in boxes, toy pains, pink saucers, mezzotint saucers, theorem paper, poonah, or theorem brushes. Whatman's double elephant, elephant, demy, medium, super-royal and royal drawing paper, white and tinted Bristol boards, embossed drawing boards, Cohen's, Sewell's and Mordan's lead pencils, black conte and lead crayons, white chalk crayons, red pencils, port crayon, camel's hair and sable pencils, porcelain paint slabs and pallets, indian ink, india rubber, stumps, Gunter's scales, parallel rules, protractors, dividers, mathematical instruments in cases, paint boxes fitted with superfine colors, pencils, pallets and cups, with lock and key.

French Fancy Work-Boxes.—Dressing cases, both for ladies and Gentlemen, elegant portable desks, portfolios of every description, screen handles shell card cases, plain embossed and inlaid with pearl, ivory card cases, porcelain tablets, pocket books of every description, small albums, money belts, needle and thread cases.

Rodgers' fine Penknives.—Gentlemen's pocket scissors, tweezers, silk purses, netting needles, kintting needles.

Razors of various stamps—among them are Wade & Butcher's, which are warranted to be good, also Elliot's, Skinner & Barber's and Packwood's razors, Chapman's, Ritter's and Pomeroy's Razor Straps.

Brushes—A beautiful assortment of hair brushes always kept on hand; the variety is too great to enumerate the various kinds. The prices vary from 12 1-2 cents to $2 each. Lather, tooth, nail, comb, crumb, clothes, shoe and flesh brushes.

Fishing Tackle and Sporting Articles.—Jointed rods of all qualities; silk, grass, linen, and cotton fishing lines, Limerick hooks, artificial flies for trout fishing, trout baskets, brass reels, floats, sinkers, swivels, silkworm shells, fishing chairs. Game bags, powder flasks, shot belts and pouches, percussion caps, pocket flasks, leather drinking cups, priming wires and brushes, and flints.

Baskets.—French work baskets, some of them new and beautiful patterns, travelling baskets, satchels, or straw book baskets, oil cloth book baskets, willow cradles and carriages, wheels, table mats, market baskets, knife and fork baskets.

In addition to the above, the subscribers have a large assortment of fancy goods, which it is impossible to particular size,—all of which will be sold as low as they can be bought in New York, or elsewhere. A liberal discount will be made to country merchants, post riders and others, who buy in quantities. Feb. 10.